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FOR THE GOSPEL MESSENGER.

LECTURES OF A PASTOR,

Addressed to the Candidates for the rite of Confirmation.

Lecture I.—Introductory.—The Scriptural authority for the Rite.

Your purpose, my friends, is solemn and important. It is to declare deliberately and publicly, that you believe in the Christian religion, and that you intend, in humble dependance on divine grace, to make it the rule of your faith and practice. Your situation is not unlike that of the people of Israel who, when Joshua called on them to choose whom they would serve, very properly replied, "God forbid that we should serve other Gods; we will serve the Lord." Your presence, on this occasion, also reminds us of that scene, when Cornelius, for himself and for those who had convened to be instructed by the Apostle Peter, said to him, "now, therefore, are we all here present before God, to hear all things, that are commanded thee of God." The Minister in this age of the Church, of course, does not assume to be divinely inspired, but it is his duty to assist those who are inquiring, "what shall they do to be saved."

The reception of the rite of Confirmation, implies a knowledge of the religion in which at that time faith is professed, at least as to its general principles; and of course it implies some acquaintance with the reasons which have induced us to recognize this religion as indeed a divine dispensation. Our Church directs, in the last rubric, at the end of the Catechism, [*let the Candidates turn to, and read it*] that the Minister shall present to the Bishop, those only whom "he shall think fit to be Confirmed." But how can he ascertain that fitness without some inquiry as to their knowledge and dispositions? The first of the rubrics preceding the office for the baptism of grown persons sets forth what is required of them as candidates for that ordinance, [*let the Candidates read it.*] The due preparation for the Confirmation of our baptism, both as it respects the understanding and the affections, is precisely described in this rubric, and it is equally clear, that there is the same reason in the latter case as in the former, for the minister to take care that the Candidate be sufficiently instructed and impressively exhorted. You perceive, then, my friends, that your presence at these lectures is not only reasonable, and may be useful, but it is impliedly made your duty by our Church. This opportunity

is favourable for proposing to your Pastor, any questions of a religious nature. He will consider it no interruption to satisfy you as he is able, or to direct to such books, as may afford you full satisfaction.

The first Lectures in our series will treat of the Scriptural authority for Confirmation—the obligation of receiving it—the requisite preparation of mind and heart—the covenant then renewed, and the advantages to the partaker and others. We shall then pass, (as naturally connected with our subject) to consider the divine authority for, and the fundamental principles of, our holy religion, at least some of the arguments on which it rests, and its more prominent doctrines and duties. We shall next invite your attention, as time may permit, to some of the excellencies of the Book of Common Prayer—the nature of the Sacraments—the chief points in our Catechism, and an exposition of the “Confirmation office,” this lecture being made the last in the course, as preparatory to the reception of the rite. At the close of each Lecture, you will be informed of the subject of the next Lecture, and of books which it would be useful to read, as treating of the same subject. Before commencing the second and the subsequent Lectures, questions on the preceding Lecture will be proposed, and the answers may be given either in writing or orally.

The present Lecture will treat of the “Scriptural authority for the rite of Confirmation,” or, as it is otherwise called, “the laying on of hands.” [*Let each Candidate have a Bible, and turn to the texts as they are named, and also, “the Book of Common Prayer,” for convenient reference.*] In Luke, ii. 27, we read, “the parents brought in the child Jesus, to do for him after the custom of the law.” What custom was this? “The Jews were wont to bring their children,” as Buxtorf* informs us, “before the congregation at thirteen years old,” (unless indeed they had, to use their own phrase, run before the command,) “when they had learned the law, and the explication thereof and their daily prayers, whereupon they were declared sons of the precept, and henceforth they were to answer for their own sins, for which, before, the fathers, and not the children had been responsible; and the Rite ended with prayers and praises.” Now it will be recollected, that a close analogy subsists between the Hebrew and the Christian Church, that the one is the type, and the other the antitype; that the important regulations of the one, (for example, three orders in the ministry, admission of infants to Church membership, and commemorating the divine mercies by a feast,) have their correlatives in the other. We are prepared, therefore, to expect in the Christian Church, an institution similar to that which we have seen conformed to by our Lord in his youth, or rather on his arriving at the proper age. And what is this institution or custom other than “Confirmation?”

In Acts vi. 5, you perceive Philip is chosen a Deacon, and in verse 6, ordained to that office in the sacred ministry. In Acts viii. 5, we read, he “preached Christ unto the city of Samaria,” and in verse 12, “they were baptized with men and women.” In verse 14, we read “now when the Apostles at Jerusalem heard that Samaria had receiv-

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ed the word of God, they sent unto them, Peter and John." For what purpose? The inquiry is answered in verses, 15, 17, "who when they were come down prayed for them, that they might receive the Holy Ghost. Then laid they their hands on them, and they received the Holy Ghost." Now, if Philip could have confirmed, why were Apostles sent for that purpose? From this passage of Scripture we learn then, as to the administrator of the ordinance of Confirmation, he must be of the first order of the ministry, an Apostle or Bishop; as to the requisites of the ordinance, they are prayer for the Holy Ghost, and the imposition of Apostolical or Episcopal hands; as to its effect to the worthy partakers, "they received the Holy Ghost;" and as to the proper subjects of the rite, grown persons who had been baptized. With this ordinance different churches have connected different observances. In our Church, for example, the Candidate "with his own mouth and consent," renews his baptismal vows. The propriety and usefulness of this part of the custom cannot be doubted. But it is done by order of the Church. The only things made necessary by Scripture, are, as was stated, prayer for the Holy Ghost, and the laying on of the hands of the Bishop. Is it asked whether such persons as were baptized, "in riper years," ought to be confirmed? The answer is before us, for those confirmed by Peter and John, were the men and women who had shortly before been baptized. Is it said that the "imposition of hands," was for conferring the extraordinary, not the ordinary influences of the Holy Spirit? The contrary is reasonably inferred from the general expression, they received the *Holy Ghost*. In verse 18, it is said, Simon saw the effect, that is, the good dispositions and conduct, which resulted from the Holy Ghost thus imparted and received. Even if we admit that the gifts of the Holy Ghost, that is, extraordinary powers, such as that of working miracles, speaking with tongues, and prophesying, were at this time conferred on some of these converts, it does not follow that these gifts were given to all of them. All received the Holy Ghost; some its gifts, some its graces, or as is more probable, all its graces and a few in addition those gifts which, in that age of the Church, were especially needed for its establishment and welfare. The doctrine of "imparity," in the ministry, or that one class or order of the ministers of Christ are authorized to perform certain duties which an inferior class or order are not authorized to do, is evident from the texts we have been considering, for here Peter and John are commissioned, but Philip is not, to confirm, and yet both are ministers. There is therefore a difference or imparity between them. It has been said, that a Deacon is a lay not a ministerial officer; but the contrary is evident from the facts now before us, for here we see Philip officiating as a minister, preaching, and though it is not said *he* baptized, yet as baptism was administered, and it does not appear any minister was at Samaria besides Philip, the act must have been done by him.

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Paul had laid his hands upon them, the Holy Ghost came on them." Here then we learn, as in the passage previously examined, that the proper administrator of Confirmation is an Apostle or Bishop, for such was St. Paul, that a part of the ordinance is the imposition of Apostolical or Episcopal hands, that the benefit imparted is "the Holy Ghost," that is, his influences of light and strength, and that grown persons who have been baptized are its proper subjects. The recipients on this occasion had received adult baptism, so that there is no ground for the notion that those baptized in infancy only ought to be confirmed. We read at the end of the 6th verse, "and they spake with tongues and prophesied," that is, on these persons, at the time of their Confirmation, miraculous gifts were conferred. Does it therefore follow, that miraculous gifts invariably accompanied the ordinance? These twelve men, (see verse 7.) received the *gifts*, but it is not said, they did not receive the *graces* of the Spirit at the same time. Even if we admit that in *that age* of the Church, the gifts of the Spirit were invariably dispensed in this rite, it does not follow that the graces of the Spirit were not simultaneously imparted, neither does it follow that in a subsequent age of the Church, when these gifts were no longer necessary, the graces of the Spirit, which are necessary for all men at all times, may not have been communicated in this same ordinance. The presence of the Holy Ghost with these men, was manifested by *their* speaking with tongues and prophesying. That sacred presence is manifested in other men, by "love, joy, peace, long suffering, gentleness, goodness, faith, patience, meekness, temperance." The laying on of hands or Confirmation, is, if I may so speak, the link between the confirmed person and the Holy Ghost, not the link to bind to the soul, this or that influence exclusively of the one Spirit, but now this, now that, now a gift, now a grace, now both gifts and graces, "for to one is given by the Spirit, the word of wisdom, to another the word of knowledge, by the same Spirit, to another the working of miracles." "But that one and the self same Spirit worketh all these, dividing to every man severally as he will." We admit that the gifts of the Spirit are no longer needed, but we maintain that the graces of the same Spirit are, and always will be needed on earth, and that the ordinance of Confirmation is retained for the sake of these, which are more valuable than those, for says St. Paul: "though I speak with the tongues of men and of angels, and though I have the gift of prophesy, and I could remove mountains, and have not charity, I am nothing."

In Acts xv. 41, we read, "and he, (Paul,) went through Syria and Cilicia, confirming the Churches." This is not a decisive text on our subject for it *may* refer to other means of confirming, than the rite we are considering. But, when we recollect that Silas, a chief man "among the brethren," (as the 22d verse informs us,) "believed, (says Calmet,) to have been one of the seventy," was the companion of St. Paul, and yet it is not said *they* went confirming the Churches, but *he*, that is, Paul; it is reasonable to infer, that the confirming, on this occasion, was such as no layman, no inferior minister, could administer, but was the same rite, which was peculiar to the first order

of the ministry, and which St. Paul had in view, when (Romans, i. 11.) he said, "I long to see you, that *I* may impart to you some spiritual gift;" a gift, the imparting which, rendered the presence of an Apostolical minister necessary.

QUESTIONS.

- What is the purpose of the Candidate for Confirmation?
- What was the answer of the Israelites to Joshua?
- What inquirers ought the Minister of Christ to assist?
- What knowledge ought the Candidate to have?
- What is a Rubric?
- What does the last Rubric at the end of the Catechism enjoin?
- What is required of the Candidate for Adult baptism?
- What was the subject of our first Lecture?
- What custom in the Hebrew Church resembled Confirmation?
- How do you prove that a Bishop only has authority to administer Confirmation?
- How do you prove that the *ordinary* influences of the Holy Spirit were conferred in Confirmation?
- How do you prove that Philip was a Minister?
- How do you show that there is more than one order of ministers in Christ's Church?
- How do you show that Acts xv. 41. has reference to the rite of Confirmation?



THE APOSTLES' CREED BRIEFLY EXPLAINED AND PRACTICALLY CONSIDERED.

(Continued from page 76.)

The latter clause of the *ninth* article of the Creed, is, "the communion of Saints." The fundamental doctrine, in which belief is here professed, is the fellowship subsisting between God and his human children, in virtue of which is imparted to them the knowledge of religion, assistance in performing their duties, consolation under their afflictions, and encouragement to run with patience, and more and more diligence, the race that is set before them. The other truths referred to, in the expression, "the communion of Saints," are the fellowship in feeling and action, of each Saint with the other Saints on the earth, and of the collective body of the Saints here below with the blessed spirits, that is, the angels and the men made perfect who are above; in other words, the communion of the Church militant, with the Church triumphant. That such is the meaning of the expression, we are considering, is evident from its *connexion* in the Creed; for, immediately after, we declare our belief in the "*Holy Catholic Church*," that is, in the existence of a society of holy men or Saints, part of whom are on the earth, separated from the rest of mankind by religious privileges, as the Jews were of old, we pass on to recognize that this Church, that is, these people of God, these Saints, have a communion of course, with the divine governor or head of the Church, and with their fellow members, as well those in the state of probation, as those who have entered on their reward in the heavens.

"The Saints," then, are the members of the Church, that is, the good members, those who are such in the Spirit, and not merely by outward profession, as it is their duty to cultivate holy fellowship, so this is one of their dearest privileges, while they are in the flesh, it is their consolation in the day of trouble, their purest and most valuable enjoyment; it is their desire and hope, to have more and more of this holy communion, until they are admitted to that perfect communion in heaven of which the communion on earth is a type, and a kindred enjoyment, though, of course, infinitely *inferior* in value. The word Saint does not imply perfect but relative holiness, and it is used in Scripture, as in the Creed, to denote a member of the Church. Thus we read in the Psalms: "praise ye the Lord in the congregation of Saints," and "my goodness extendeth to the Saints that are in the earth," and in Corinthians, "God is the author of peace, in all churches of the Saints." As every thing connected with the Church, its building, its furniture, is said to be holy, that is separated to holy uses, so the whole society is called "the Holy Catholic Church," and the members are called holy ones or saints. We do not undertake to determine the *precise time*, when the spirit of God is operating upon the heart of a fellow Christian, or on our own hearts; nor would we presume to say of any particular desire, or thought, or deed, that it was suggested by a divine communication, because we know not certainly whether they are good in reality or only in appearance, but we do say, in general, that *all* holy desires, just counsels and good works do proceed from God, and if these attributes do belong to any thing which man thinks, or feels, or does, we know assuredly that the holy Spirit of God has been with him to direct, and assist, and overrule. Such a communion or communication, from the Holy Trinity, to the soul of the member of Christ, the child of God, is often mentioned in the Bible. Was not this privilege typically vouchsafed to Abraham when "the Lord appeared unto him in Mamre, and lo three men stood by him?" These were messengers from heaven, but wherefore three? With the light of the gospel, is not the Christian reminded, that it is equally true of all believers, as well those in the days of Abraham as in our days, that their fellowship is with the Father, and the Son, and the Holy Ghost. St. Paul, adverts to this doctrine as one so generally received that it would not be questioned, "if there be any consolation in *Christ*; if any comfort of love, (that is, of the love of God) if any fellowship of the Spirit, fulfill ye my joy." In some texts this communion is attributed not to the whole Godhead, but to one or other of the persons; thus, St. Paul, "ye were called unto the fellowship of his Son Jesus Christ," and St. John says, "truly our fellowship is with the Father and with his Son Jesus Christ," and, "he that abideth in the doctrine of Christ, he hath both the Father and the Son." To this effect was the prayer of our Lord, "I pray for them also which shall believe on me, that they all may be one; as thou Father art in me and I in thee, that they also may be one in us," and his kind promise, not only to his ministers, "lo, I am with you always," but to his disciples in general, "if a man love me, my Father will love him, and we will come unto him, and make our abode with him;" and

hence St. Paul says to his converts, "ye were called unto the fellowship of His Son Jesus Christ our Lord." And as to the third person of the Godhead, the language is equally explicit: "the Spirit itself beareth witness, with our Spirit, that we are the children of God." "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you." The Evangelist John had, there can be no doubt, this wonderful doctrine of divine communication in view, when he said, "of his fulness have all we received and grace for grace, for the law was given by Moses, but grace and truth came by Jesus Christ," and to it St. Peter also refers when he says, "by these, (viz. the promises,) ye might be partakers of the divine nature."

This doctrine thus clearly revealed, thus frequently insisted on, may well, on the one hand, animate the joy and gratitude of the Christian, and on the other hand, increase his self-respect, and supply a motive for circumspection. To be a partaker of the divine nature, is it not indeed a great and precious promise? To be taught by God, as believers especially are, by him who openeth their understandings, that they may understand the Scriptures; to be assisted in duty by God, so that their inclinations are rectified, their infirmities controlled, their temptations overcome, their good resolutions strengthened, their deeds made acceptable, the sin which did most easily beset them, and the power of sin in general eradicated, the principle of holiness planted and grown in their hearts: to be comforted in the day of trouble, by a secret but powerful influence which the world knows not of, even by God himself, so that believers can truly say, it is good to be afflicted, and indeed rejoice in tribulation, *shall* not such considerations invite us to seek membership with Christ, even a portion with his faithful followers, while these in the memory of their privileges loose sight of their earthly troubles, and are more and more thankful to God, and feel more and more of that joy which is unspeakable. "These things write we unto you," says St. John, "that your joy may be full." What things? "Truly our fellowship is with the Father, and with his Son Jesus Christ." St. Philip said unto our Saviour, "Lord show us the Father, and it *sufficeth* us," "whereas (well remarks Bishop Pearson) he hath not only shown us, but come unto us, and abideth with us, yea he will, if we do not forfeit the favour of his presence by sin, abide with us for ever."

And it should enkindle our gratitude for this honour, to reflect on the *condescension* which it implies. Lord, what is man, that thou shouldst be so mindful of him as to visit him. Had he continued in his innocence, it would have been great condescension in the Creator to come unto him, but *how much more* now, that he is a fallen creature with an unclean heart and a life blotted with sins!

As the assumption of the human nature, on the part of the divine nature, conferred the highest honour on the former, so the promise of the Son of God, when about to lay aside his human nature, that another divine comforter, even another person of the Holy Trinity, should come and permanently abide in the hearts of the faithful among men, is a glorious privilege which reminds us that the creature man was made only a little lower than the angels. As this is a promise

which raises man above all other creatures on the earth, so the realizing of it raises the true Christian above all other of his fellow men. "What, know ye not that your body is the temple of the Holy Ghost which is in you." What manner of persons then ought ye to be, in all holy conversation and godliness. Surely the recollection should inspire that self respect, which controls, not the deeds and the words merely, but the very thoughts and feelings. Reasonably may it be expected that the man thus honoured should do more than others, and "be an example in word, in conversation, in charity, in faith, in purity."

Is the fellowship with God, a glorious privilege, let us remember to whom it was promised, by whom it is participated, and that it may be forfeited. It was to the disciples that Christ said, "I will pray the Father, and he shall send you another comforter" to guide you into all truth, while he reproves the world, (those who are not disciples,) of sin, of righteousness, and of judgment. It is appropriately called, "the communion of Saints," being their privilege and theirs only, to have fellowship with the Father, and with his Son Jesus Christ, and with the Holy Ghost. And though he is to abide forever on the earth, for the faithful shall never cease from among men, yet he will abide in no individual soul which has turned back to the world, the flesh and the devil; on the contrary, he will depart when unrighteousness cometh in, and will not dwell in the body that is subject unto sin. Watch and pray, then to "be a meet partaker," of this honourable, and delightful, and promising communion with God. Remember light hath no communion with darkness. Christ hath no concord with Belial. Quench not the Spirit. Grieve him not. Stir up the gift of God which is in thee. Work out your own salvation, then will God work in you, both to will and to do. Such is the proper improvement of the wonderful truth that true Christians have communion with their God. It should make them unspeakably thankful; ashamed to come down to the level of the carnal mind; anxious to be more and more holy; and watchful and prayerful, to have the privilege and hold it fast, that it may abide with them all the days of their life, yea for ever and ever.

Besides this prominent truth, the article of our Creed before us, refers to other truths less important, but also monitory and consoling. As the members of the Church have communion with its divine head, so with their fellow members, as well of the Church militant, as of the Church triumphant. This implies, as it respects the Saints on earth, a common faith, charity and hope; the same duties of devotion, beneficence and self-government, and that they have fellowship in the one font, at the one table, and in the one house of their divine Father, but reference is here had more especially to their mutual affection. They love *as brethren*. "If one member suffer, all the members suffer with it: if one member be honoured all the members rejoice with it." The abundance of one is a supply for the want of another, so that he that gathereth much hath nothing over, and he that gathereth little has no lack. They do good unto all men, but especially unto them that are of the household of faith. By *this* they are known to be disciples of Christ, so that the heathen are constrained to say, see how they love one another. The Apostle John, who was remarkable for his love

to his divine Lord and to the brethren for Christ's sake, says, "that which we have seen and heard, declare we unto you, that ye may have fellowship *with us*. If we walk in the light we have fellowship one with another." And St. Paul, "there should be no schism in the body, but the members should have the same care one for another. Now ye are the body of Christ, and members in particular. We are members one of another. The eye cannot say unto the hand, I have no need of thee, nor again, the head to the feet, I have no need of you. *All* the body having nourishment from the head, is by joints and bands knit together, and compacted." "The mystical union between Christ and his Church, (says Bishop Pearson,) the spiritual conjunction of the members to the head, is the true foundation of that communion which one member has with another, all the members living and increasing by the same influence, which they receive from him." This mutual communion ministers consolation, and a joy which the world knows not of, and also spiritual improvement. In virtue of it the Saints instruct, restrain, correct, and animate each other, and thus, as St. Paul expresses, "the body edifieth itself in love."

The practical improvement of this branch of our subject is obvious. Hast thou this brotherly love? If not, art thou indeed a Saint? Hast thou this fellow feeling only in a small degree? Is it not your duty to fan the spark? Is it not a high as it is a pure enjoyment, to partake and to impart holy sympathy?

The communion of the Saint on earth with Saints in *heaven* is asserted by St. Paul, where he says to the converted, "*ye* are come unto the general assembly and Church of the first born, and to the spirits of the just men made perfect." In a spiritual sense only could the former be said to have come to, or be in union with, the latter. On the one part this communion can only consist in reverence for the virtues, in gratitude for the services, and in being followers of them, who, through faith and patience, have inherited the promises. On the part of the blessed, we may suppose it to consist in their rejoicing at the return of those who fall away, and in the steadfastness and progressive improvement, of the believers in general; but nothing particular is revealed to us on the subject, and if they intercede for any on the earth, even as he does who "ever liveth to make intercession," it is a matter of inference not of clear revelation. And even if they do pray for their brethren in the flesh, it does not follow that these brethren should pray for them, as they are already happy, and their state cannot be altered by our prayers, and it is a still more unwarrantable inference to solicit their intercessions, especially as the doing so, has a tendency to the sin of idolatry. In the Church triumphant are, as the spirits of just men, so also the holy angels. The earthly Saints have communion with these, for says St. Paul, "*ye* are come to the heavenly Jerusalem and to an innumerable company of angels." The services of these to the members of Christ during their pilgrimage have been many and valuable. How lively was their sympathy when on the morning of the Nativity, they sung "Glory to God in the highest and on earth, peace, and good will toward men." Ever wakeful is

this sympathy, for "there is joy in the presence of the angels of God over *one sinner* that repenteth." They are constantly employed in kind and useful offices for the human race, hence they are called, "their angels," and are said to be "sent forth to minister for them who shall be heirs of salvation." Reasonably, therefore, does the Church recognize a relationship to these angels, by grateful remembrance of their kindness and usefulness; by emulating their bright example of ardent and constant piety and charity; and by special thanksgiving, (as on the festival of St. Michael and all Angels,) to the divine governor who has provided these instruments, these almoners of his bounty, by "whose appointment," as our collect expresses it, "*they succour and defend us on earth.*"

Thus have I endeavoured to explain, and to prove this doctrine of "the communion of Saints." We have adduced many texts asserting that the Saints, that is, the faithful members or disciples of Christ, have a communion or fellowship with their God, and in particular with the third person of the Trinity, the Holy Spirit; and a communion also with each other, and with the Saints and angels in heaven. This communion implies the enlightening, sanctifying, and consoling influences of the Holy Spirit of God communicated to the Saints, while they delight to commune with their God in devout reading and meditation, in frequent prayer, in his holy temple, and at his holy table. The communion with the holy of mankind, and with angels, implies a peculiarly ardent mutual affection, and mutual kind offices and services, according to each one's condition and circumstances.

To the practical improvement of these truths, as they were successively unfolded, your attention has been directed, but it may be useful to advert to the same suggestions more briefly and in another form. Do you *believe* in this communion of Saints, according to your *profession*, and acknowledgment whenever you repeat the Apostles' Creed? Do you so value this precious heavenly privilege as to do your part to obtain it? God giveth his Holy Spirit, to them that obey him, who use his ordinances in the spirit, and not merely in the letter, and who pray to him. Hear his own words, "the Holy Ghost whom God hath given to them that obey him." "Be baptized every one of you and ye shall receive the gift of the Holy Ghost." "The bread which we break is it not the communion of the body of Christ," that is, the sacramental bread communicates to the faithful recipient the benefits purchased by the sacrifice of Christ's body, and those benefits are pardon, glory, and *the grace* of the Holy Spirit of God. And as to the efficacy of prayer, we read, "your Father in heaven shall give his Holy Spirit to them that ask him." Use the means, brethren, in faith and perseverance and the blessing will assuredly be yours. And with it will come the inferior, but not to be undervalued, privileges associated with it. Having fellowship with God, his angels will have a care of you, the invaluable sympathy of the Saints will be yours, and the blessed in heaven, will be ready to welcome you, and will fill up the measure of your joy when you sit down with Abraham, and Isaac, and Jacob, in the kingdom of their Father and our Father, of their Redeemer and our Redeemer, of their Sanctifier and our Sanctifier.

Let us consider the promises made, the privileges enjoyed, the hopes set before the Saints, the faithful members of Christ. And oh, may the consideration, incite each and every one of us to be a *follower* of them, who through faith in Christ, and patience in doing and bearing his will, have inherited the promises—the exceedingly great and precious promises.



FOR THE GOSPEL MESSENGER.

BY A MEMBER OF A BIBLE CLASS.

What instances of female religious character occur in the Old Testament Scriptures?

In what does the merit of such characters consist?

Deborah was eminent for her faith, and trust in God's promise that he would give the victory to the armies of Israel. When Barak, an experienced general, refused the responsibility of the expedition, then did her holy confidence, in the truth and power of the Most High, overcoming the weakness and timidity of her sex, lead her to accompany the army to the field of battle, and expose herself to all the dangers of war. Strong indeed was that faith, which, amid the most discouraging circumstances, when the boldest drew back, and the most sanguine despaired of success, could thus "trust in the name of the Lord, and stay on its God!" Nor did she fail to give God the glory of her triumph, but poured forth a song of animating praise to Jehovah, for the avenging of Israel.

Ruth is to be noticed, for her duteous behaviour and affection to her mother-in-law; also for her attachment to the true faith, displayed in her voluntary exile from her native country, and her refusal to return to the idolatrous worship of the gods of Moab. The virtues of modesty and humility were also conspicuous in this amiable female, and she indeed received "a full reward of the Lord God of Israel, under whose wings she had trusted," in the honor bestowed on her of being the great grandmother of David, and the ancestress of Mary, the mother of our Saviour.

Hannah, the wife of Elkanah, is remarkable for her piety and faith; in her distress, "she prayed unto the Lord, and wept sore," and, after thus commending her case unto God, she arose from her knees, and, resigned to whatever his will might be, "her countenance was no more sad." She received with meekness the unmerited rebuke of the High Priest, Eli, who had remarked her agitation while praying, and "thought she had been drunken;" "No, my lord; I am a woman of a sorrowful spirit, I have drunk neither wine nor strong drink, but have poured out my soul before the Lord." She shrunk not from fulfilling her vow, when the Almighty had answered her prayer, but devoted her son to the service of that God, who had granted her request, and testified her gratitude to the giver of all good, in the same Sanctuary, which had been the scene of her fervent devotion.

Abigail, the wife of Nabal, displayed great wisdom in averting the anger of David, which had been roused by her husband's churlishness.

The graces of charity, meekness, and faith, were likewise evinced in her conduct; she supplied David liberally, when he was suffering from the persecution of Saul, by her "soft answer, turning away his wrath," she preserved him from the sin of avenging himself, by shedding blood, and she showed her faith in God's promise, to deliver David from his enemy, and appoint him ruler over Israel.

The Queen of Sheba received commendation of our Saviour, and must therefore not be overlooked; though little is mentioned concerning her in the sacred records, yet we gather from her history a useful hint of what should be *our* conduct in the pursuit of knowledge, "for she came from the uttermost parts of the earth, to hear the wisdom of Solomon."

In the widow of Zarephath we have an example of uncommon faith and trust in God. Relying on the word of his prophet Elijah, she divided with the holy man the scanty pittance, on which herself and son depended for subsistence, and, far from claiming any merit on that account, her humility led her, on the death of her son, to acknowledge that her sins had brought upon her a deserved punishment; while his restoration to life by the Prophet's hand, served to confirm her faith in his divine mission.

The woman of Shunem, who so hospitably entertained Elisha, evinced, in an eminent degree the virtues of contentment, faith, and submission to the divine will: to the prophet's question as to whether he could advance her interest, by speaking in her favor to the king, she replied, "I dwell among mine own people:" and when Elisha sent to inquire if it was well with her and her child, her answer was, "it is well;" even in the bitterness of her afflictions, she acknowledged the goodness of the Almighty; thus did her faith enable her to triumph over nature itself; and, while employing every means to remove the calamity which had befallen her, she bent in humble acquiescence to the right of Him, who had bestowed the blessing to resume it at his pleasure.

Esther excites our admiration, by her grateful remembrance of the affection, which Mordecai had shown her in her youth; for, after she became queen of a great empire, "she did the commandment of Mordecai, like as when she was brought up with him." She displayed the most generous self-devotion, in exposing herself to almost certain destruction, in order to intercede for the lives of her people; thus disregarding every personal consideration, and resolutely fulfilling the claims of duty. Esther should also be noticed for exerting her influence over the king, not for her own selfish gratification, but according to the advice of her relative Mordecai, and for the benefit of her nation.



EXTRACT FROM BISHOP M'ILVAINE'S PASTORAL LETTER.

"Remember always that the time of revival, however genuine the work, is especially the time for watchfulness. The most prosperous season in a Church, is, one of dangerous exposure. The mount is the place to become giddy. Beware of all efforts to kindle excitement. Be animated—be diligent, be filled with the spirit of prayer; but be

sober-minded. Sobriety of spirit and humility of mind are inseparable. Let all noise and all endeavours to promote mere animal feeling be shunned. You can no more advance the growth of religion in the soul by excitement, than you can promote health in the body by throwing it into fever. Religion is principle. It is the peaceful love of God, and can only be promoted by the *truth* and prayer, united with a diligent waiting upon all duty. I exhort you, therefore, brethren, that all things be done decently and in order; let all quietness and soberness prevail in your assemblies; let them not be so frequent as to interfere with such times as should be given to other duties; take care that private prayer and reading of the Scriptures be not sacrificed to the more stimulating exercises of social meetings; let not any imagine that because they have felt a new interest in religion, the regular services of the Church should give way to others of a more exciting character. On the contrary, hold on to those holy and spiritual services as your anchor to keep you steadfast under the irregular influences to which, in the excitement that will more or less attend upon a revival of religion, all are liable. Never does a Church need a Liturgy, a form of prayer for public worship, more than in a revival of religion. It serves as a help to all that is of the operation of the Holy Ghost, and a check against that disposition to extravagance and novelty, by which so many revivals have been deformed, and so much promise of precious fruit has been blasted. If any think they have advanced so far in religion, that they cannot relish the Liturgy; they have been learning elsewhere than at the feet of Jesus, and have received some spirit besides that which is of God. *In your more retired meetings for social prayer, let all things be under the direction of the minister who is now going to you; let none take part in conducting them, but those whose Christian character is established, and whom he shall call upon for that purpose.* When he cannot be present, let the meeting be under the control of such as shall be chosen by him for that purpose. It is especially urged that those who hope they have recently embraced religion be not put forward to take a lead in meetings for social prayer.

* * * But I said, one thing fills me with fear—what is it? It is that I hear that there are divisions among you. I ask not what they are; whence they come, or who are concerned in them. But I say unto all, love one another. Let every root of bitterness be moved out of the way. Satan rejoices when he can rend asunder the Church. He gains a victory, when he makes a breach. Whatever may have been the cause of division, as you are now to come under a new order of things in having the ministry of the word, and one who is sent according to the laws of the Church, to take the oversight; I exhort that you forget the things that are behind and come together in one mind, and henceforth walk as those that be agreed; all pressing towards the prize of your high calling in Christ. Be it remembered, that to divide a Church, is to inflict a wound upon the cause of religion; and one should well consider his steps before he ventures upon any thing that may have a tendency to produce such a result."

"Brethren, may the Lord grant that these observations may be profitable to you for doctrine, reproof, correction and instruction in righteousness. I pray for you, that the true spirit of faith and love may be revived among you; that every good impression may be sealed unto the day of redemption, that all contention, and every spiritual delusion may be far from you, that you may increase in love, rejoice in hope, and abound in every good work to the glory and praise of God."

Remarks.—It is not necessary to say that the warning "against efforts to kindle excitement, noise and animal feelings, extravagance and novelty," the call to "sobriety of spirit and humility of mind"—to do things decently, and in order, and to quietness—not to let one duty interfere with others, or to prefer stimulating exercises to private prayer and reading of the Scriptures, and the regular services of the Church—and to remember the value of a Liturgy, appear to us judicious and seasonable.

But what are we to understand by the passage we have printed in italics? Are these prayer meetings so constituted, that it is necessary to remind the laity that they should be "under the direction of the Minister?" Is it intended to sanction, under certain regulations, lay ministrations? Is not this to break down the distinction between the clergy and the laity as established by Scripture? Are these prayer meetings conducted by one person, or by several persons praying successively. If on the latter plan which seems to be the case, is it not disapproved by St. Paul, (1 Cor. xiv. 26.) Our Church forbids not the young christian only, but lay persons in general from "taking a lead in meetings for social prayer." "Let no man take this honor to himself but he that is called of God as was Aaron." The divisions lamented not improbably have their source in the irregular proceeding of lay ministrations.

ANON.



A LETTER TO THE BISHOP OF LONDON FROM REV. DR. ADAM CLARKE.

The Christian Observer, in publishing this letter, says "Dr. Clarke, warmly attached as he was to the system of Wesley, was also a cordial friend of the Church of England. He would himself gladly have been a minister of Christ within her pale, and he had great satisfaction in seeing *two of his sons*, appointed to that office, having been educated by him in attachment to her communion."

"*Haydon Hall, October 16th, 1829.*

"My Lord,—I humbly beg your Lordship's acceptance of the volumes of Discourses which accompany this note. They are now for the first time published, though the substance of them has been preached at various times through the now united empire, and the Norman and Zetland islands. Whatever may be their merit, they are not constructed after the common manner of sermons. It has ever been my aim, both in preaching and writing, to endeavour to explain the words of God, that by this method I might attain to the knowledge of the

things of God. Your Lordship well knows how little is done for the interests of Divine truth, where texts of holy Scripture are taken as mottos to sermons, in which only sentiments or maxims of general morality, or social duties, are explained. To secure the end of public instruction, I have often been obliged to call the attention of the people not only to the literal meaning of several exotic words, but also to the import of many terms in their mother-tongue, which, though of frequent use in religious matters, are little understood.

"With this short explanation, I take the liberty of sending these volumes, as a mark of my deep reverence and high respect for your Lordship's sacred office, and great personal worth;—a reverence and respect which I have long entertained for your Lordship, and which have been greatly increased by the late opportunity with which I have been favoured, of having the honor of paying my respects to your Lordship at Fulham. The *talis cum sis*, &c., with which your Lordship dismissed me, have done me indeed great honour; for your Lordship's inflexible attachment to truth and honour, showed me how much I should value the opinion then expressed, though retaining a just sense of my own littleness.

"I hope that the *omnino* in the remaining part of the quotation, which I told your Lordship had been sent in a letter to me by the worthy Archdeacon of Cleveland, neither refers to my creed, nor to my essential membership in the Church; but only in reference to my being destitute of its orders. I am afraid of making too free in mentioning the following anecdote; if so, your Lordship's goodness will pardon me:—

"At an anniversary meeting of the 'Prayer book and Homily Society,' an excellent clergyman, quoting something that I had written, was pleased to preface it by the remark, 'the worthy Doctor, who of all the men I know, who are not of our Church comes the nearest both in doctrine and friendship to it.' When he had done, I arose, and after making an apology (which the company were pleased to receive with great tokens of kindness,) I took the liberty to observe, 'I was born, so to speak, in the Church, baptized in the Church, brought up in it, confirmed in it by that most apostolic man, Dr. Bagot, then Bishop of Bristol, afterwards of Norwich, have held all my life uninterrupted communion with it, conscientiously believe its doctrines, and have spoken and written in defence of it; and if, after all, I am not allowed to be a member of it, because, through necessity being laid upon me, I preach Jesus and the resurrection to the perishing multitudes, without those most respectable orders that come from it, I must strive to be content; and if you will not let me accompany you to heaven, I will, by the grace of God, follow after you, and hang upon your skirts.' This simple declaration left few unaffected in a large assembly, where there were many of the clergy. Mr. Wilberforce, who was sitting beside the chair, rose up with even more than his usual animation, and with 'winged words,' said, 'far from not acknowledging our worthy friend; far from not acknowledging him as a genuine member of the Church, and of the 'Church of the first-born whose names are written in heaven,' far from preventing him to be of the company

who are pressing in at the gate of blessedness, we will not indeed, let him 'follow,' he shall not 'hang on our skirts,' to be as if dragged, onwards, we will take him in our arms, we will bear him in our bosom and with shouting, carry him into the presence of his God and our God!" The worthy clergyman, whose speech had given rise to these observations, soon placed himself on the best ground, with, 'indeed Dr. Clarke, my observation went only to the simple fact of your not being a clergyman of the Established Church.'

"Whatever evil may be in this, I believe your Lordship already knows, lies at the door of the *res angusta domi*.* It was neither my fault nor my folly. Of the established Church I have never been a secret enemy, nor a silent friend. What I feel towards it the angels are welcome to ponder; and what I have spoken or written concerning it, and in its favour, I believe I shall never be even tempted to retract. Being bred up in its bosom, I early drank in its salutary doctrines and spirit. I felt it from my earliest youth, as I felt a most dear relative. While yet dependent on, and most affectionately attached to her (my natural mother) who furnished me with my first aliment, I felt from an association, which your Lordship will at once apprehend, what was implied in Mother Church. Howsoever honourable it may be to a person who was in the wrong, to yield to conviction, and embrace the right, that kind of honour I have not in reference to the Church. I was never converted to it; I never had any thing to unlearn, when with a heart open to conviction, I read in parallel the New Testament and the Liturgy of the Church. I therefore find that after all I have read, studied and learned, I am not got beyond my infant's prayer: 'I heartily thank my heavenly father, that He hath called me into this state of salvation; and pray unto him that He may give me grace to continue in the same to the end of my life.'

"Begging pardon for the freedom I have used with your Lordship's time, I have the honour to be, my Lord, your Lordship's much obliged, grateful, and humble servant.

ADAM CLARKE."



EXTRACT FROM RUSSELL'S LIFE OF OLIVER CROMWELL.

"Nothing puzzles the mental physiologist more, than the attempt to account for those epidemical affections which from time to time take hold of society. The bodily frame, in like manner, is subject to the inroad of morbid humours, the origin of which, is equally unaccountable on any principle recognised by the most learned physicians: but in both cases, it is observed that, when the disease does appear, there are certain constitutions which are sure to be infected. In that respect, the minds and the bodies of men bear a great resemblance. If we were allowed to extend the empire of fashion to so serious a thing as religion, we should be supplied with a term at least, whereby to express a change, which often claims an authority no higher than that of mere imitation. And, accordingly, when any particular class of men and

* "Alluding to the narrow circumstances of his father's family, which precluded the possibility of his receiving a University education."

women become serious, we should have no greater difficulty in explaining the phenomenon, than when we find a new taste for poetry or any other of the fine arts prevailing among that numerous order of society, whose taste and judgment are guided by a few ambitious leaders. That such periodical currents of innovation and caprice, do occasionally invade the religious sentiments, especially after they have been some time stagnant, is a fact proved by history and experience; and if any farther evidence were required to establish, beyond all doubt, that those movements have been produced and prolonged in minds where there was no deep feeling of divine responsibility, I should refer, with the utmost confidence, to the annals of the commonwealth, and to the lives of those individuals, who figured most prominently during its troubled events."

"On this head, the Memoirs written by Mrs. Hutchinson, are invaluable; for, as she, herself, belonged to the religious party, her evidence cannot be impeached, while, as a woman, she marked with a penetrating eye, the hypocrisy and deceit which prevailed among the godly around her. Some of her individual pictures of this kind are very striking; but, although drawn by a lady of rank and accomplishments, the colouring is too strong for the more delicate eye of modern times. I allude to the character of Sir John Gell, and other officers who figured in Nottinghamshire and the neighbouring counties. But a few hypocrites, I admit, must not be held sufficient to justify suspicion against a whole body of professors. She informs us, however, that the affectation of religion was very general, and that, when puritanism grew into a faction, men and women distinguished themselves by habits, looks, and words, without either relinquishing vanity or embracing real sobriety; and she adds, that the quickness with which they forsook those things, when they had gained their purpose by them, 'showed that they never took them up for conscience.' Such professions, she remarks, 'gilded not a temple of grace, but a tomb, which only held the carcase of religion.' As to the term roundhead, it was, she maintained, very ill applied to her husband, 'who, having naturally a very fine thickset head of hair, kept it clean and handsome, so that it was a great ornament to him; although the godly of those days, when he embraced their party, would not allow him to be religious, because his hair was not in their cut, nor his words in their phrase, nor such little formalities altogether fitted to their humour, who were, many of them, so weak as to esteem rather for these insignificant circumstances than for solid wisdom, piety and courage.' I have already quoted her observation relative to the decay of piety immediately after the death of Oliver. The court of Richard, she assures us, was full of sin and vanity, which was the more abominable, because they had not quite cast away the name of God. Nay, she acknowledges, in words already placed before the reader, that 'true religion was now almost lost, even among the religious party, and hypocrisy became an epidemical disease.'"

THE SABBATH.

From the Standard.

The Sabbath was provided and appointed by divine wisdom—and that wisdom, which well knew what was in man, to be a place of seclusion or retreat, to which the soul might betake itself every seventh day, for the purpose of recruiting its strength, and of repairing its wasted energies, after conflicting in unequal contest with her perturbations and disquietudes, the cares and interests, the pleasures and dissipations of the world. On this day a truce has been imposed, by the high authority of heaven, upon the more direct warfare which that great enemy in its various forms of business and pleasure carries on against the soul. It is a holy league stipulated in our favour, for the express purpose of affording us convenient opportunity for carrying on unmolested by the encroachments of worldly care or occupation, our intercourse with our Father who is in heaven. And when the object of the institution is duly realized and appreciated, the effect is transcendently glorious and beneficial, and the end is fully accomplished: It is indeed difficult to estimate too high the soothing and tranquilizing influence of a Sabbath upon a spirit which has been worn in the service of the world during the preceding week into comparative numbness and insensibility, to the pure and delicate enjoyments of an exalted fellowship with God. It is delightful to contemplate it, amidst the serenity of the surrounding atmosphere, composing its ruffled affections, and like the bird of the morning preparing to rise on its pinions, in order to meet in mid-way fellowship the hallowed choir above, and to pour forth its notes of praise and thanksgiving, while no jarring tumult of worldly business or delight intervenes to break their melody. On every seventh day, the impetus of earthly and carnalizing pursuits thus receives a check, and their power becomes in some degree enfeebled. The course of this world, which is so apt to carry us along in its turbid and destructive movement, is broken at intervals; which affords us time to reflect upon the peril of our condition, and to contemplate the dreadful gulf to which it conducts. By the periodical cessation from other employments, which the Sabbath brings round, we are impressively reminded, that there is another and a better world, that there are higher and weightier interests, that there are purer and more substantial joys than the present scene affords, that ere long, time will be swallowed up in eternity, and that we shall be surrounded with realities of happiness or woe, which will render all sublunary sorrows and delights as insignificant as the bubbles upon the stream.—*Davies.*

ON SLEEPING IN CHURCH.

From Robert Hall's Works.

The practice of sleeping in places of worship, a practice, we believe, not prevalent in any other places of public resort, is most distressing to Ministers, and most disgraceful to those who indulge it. If the Apostle indignantly inquires of the Corinthians whether they had not houses

to eat and drink in, may we not, with equal propriety, ask those who indulge in this practice, whether they have not beds to sleep in, that they convert the house of God into a dormitory? A little self-denial, a very gentle *restraint on the appetite*, would, in most cases, put a stop to this abomination; and with what propriety can he pretend to desire the sincere milk of the word who cannot be prevailed upon, one day out of seven, to refrain from the glutting which absolutely disqualifies him for receiving it?

ON HEARING SERMONS.

From the Letters of the Rev. John Newton.

"When your choice is fixed you will do well to make a point of attending his ministry constantly, I mean, at least the stated times of worship on the Lord's day. I do not say, that no circumstance will justify your going elsewhere at such times occasionally; but I think the seldomer you are absent the better. A stated and regular attendance encourages the minister, affords a good example to the congregation; and a hearer is more likely to meet with what is directly suited to his own case, from a minister who knows him and expects to see him, than he can be from one who is a stranger. Especially, I would not wish you to be absent for the sake of gratifying your curiosity, to hear some new preacher, who you have, perhaps, been told, is a very extraordinary man. For in your way such occasions might possibly offer almost every week. What I have observed of many, who run about unseasonably after new preachers, has reminded me of Prov. xxvii. 8. "as a bird that wandereth from her nest, so is the man that wandereth from his place." Such unsettled hearers seldom thrive, they usually grow wise in their own conceits, have their heads filled with notions, acquire a dry, critical, and censorious spirit; and are more intent upon disputing who is the best preacher, than upon obtaining benefit to themselves from what they hear. If you could find a man, indeed, who had a power in himself of dispensing a blessing to your soul, you might follow him from place to place but as the blessing is in the Lord's hand, you will be more likely to receive it by waiting where his providence has placed you, and where he has met with you before. * * *

If, when you come to hear your own preacher, you find another in the pulpit, do not let your looks tell him, that if you had known he had been there you would not have come. I wish, indeed, you may never think so in your heart; but though we cannot prevent evil thoughts from rising in our minds, we should endeavour to combat and suppress them. * * *

Be cautious that you do not degenerate into the spirit of a mere hearer, so as to place the chief stress of your profession upon running hither and thither after preachers. There are many who are always upon the wing: and, without a due regard to what is incumbent upon them in the shop, in the family, or in the closet, they seem to think they were sent into the world only to hear sermons, and to hear as many in a day as they possibly can. Such persons may be fitly compared to Pharaoh's lean kine; they devour a great deal; but for want of a

proper digestion, they do not flourish; their souls are lean; they have little solid comfort; and their profession abounds more in leaves than in fruit. If the twelve Apostles were again upon earth, and you could hear them all every week; yet if you were not attentive to the duties of the closet, if you did not allow yourself time for reading, meditation and prayer; and if you did not likewise conscientiously attend to the concerns of your particular calling, and the discharge of your duties in relative life, I should be more ready to blame your indiscretion, than to admire your zeal. Every thing is beautiful in its season; and if one duty frequently jostle out another, it is a sign either of a weak judgment, or of a wrong turn of mind. No public ordinances can make amends for the neglect of secret prayer; nor will the most diligent attendance upon them justify us in the neglect of those duties, which, by the command and appointment of God, we owe to society.

CHRISTIAN EDUCATION.

Messrs. Editors.—Should parents or guardians desire to have their children educated abroad, which peculiar circumstances may render proper, (although it is a good general rule to have one's children educated under one's own eye and enjoying daily the sympathies of the parental roof,) it is believed few schools in every respect are more worthy of their attention than the "Christian Institute," at Flushing,* Long Island, of which the Rev. Mr. Muhlenburgh, a presbyter of the Protestant Episcopal Church, is the Principal. The following proceedings will interest our pious readers: "On Ash-Wednesday, the Bishop of the Diocese administered the right of Confirmation in the Chapel of the Institute, when eight of the students were confirmed. The number might easily have been increased, but experience has taught us, that it is best not to present young persons for this ordinance until they give satisfactory evidence of decided piety. The service was performed by the Bishop with much solemnity, who manifested his interest in the occasion, and the establishment generally, by the following Address, made to the students at large, in addition to that which he had delivered, to those who had been confirmed.

Address of the Bishop.—Before proceeding to the concluding devotions, and leaving my blessing with this interesting establishment, I ask the attention, for a moment, of the students generally of the Institute.

My dear young friends: Yours are no ordinary advantages. Though absent from your homes, I think I may venture to say, that save in the yearnings of filial and paternal affection, you can hardly feel that absence. Even with my very few and limited opportunities of observing this establishment, I have been much struck with the delicate, I may add, parental attention, every where conspicuous, to your personal comfort, your bodily health, and your rational enjoyment. Of the food here provided for your minds—that intellectual culture which contributes so largely to

* The newly instituted Episcopal School, at Raleigh, is on a similar plan, and we would recommend it also.

happiness and usefulness in life—the acknowledged abilities of your teachers, and the satisfaction that has been given, and the success that has been attained by their faithful labours, are ample means of forming a correct and most gratifying estimate. But, my young friends, my mind principally turns on that great characteristic of this Institute which connects its operations, so fully and so closely, with your spiritual and eternal welfare. Your instructors in worldly wisdom are those who watch for your souls. They hold this world, and all its advantages, and all that appertains to it, in their proper comparative unimportance. They would have you regard it as a state in which duties are to be performed, business discharged, happiness enjoyed, and trials and afflictions sustained, with a main regard to that eternal state for which it is the appointed probation. If ever any were so situated as to enjoy peculiar advantages in reference to the due passing of that probation you are they. The word of God, and the Church of God enter, as all pervading ingredients, in the moral atmosphere around you. Of the corruption, depravity, and guilt, inseparable from our nature, it is true, you can never be entirely free, until removed from this frail and imperfect state. It is your privilege, however, to enjoy, in kind abundance, the means which may ordinarily be hoped to be blessed as channels of that renewing, aiding, and sanctifying grace of God, whereby alone our native depravity can be, in any degree, successfully resisted, the dominion of sin broken, and our souls carried through holiness here, to everlasting purity and bliss hereafter.

Reflect, then, seriously, my young friends, on the peculiar responsibilities and obligations hence arising. Your faithful and assiduous instructors, your affectionate and anxious parents and friends, your country, your Church, your God, have special claims upon you for the due improvement of your special privileges. I will not now advert to the very peculiar degree, and proportioned severe punishment of that guilt which must be the result of your neglecting such means as are spread before you for attaining to holiness and virtue. I hope that you are prepared to be moved by higher and more ingenuous motives than fear; and that gratitude, that honourable ambition, that a sense of duty, and above all, that the love of Christ, will constrain you, to the firm resolution and unceasing effort, to be faithful. Be this effort made by willing submission, and cheerful obedience to your instructors, and ready observance of all the rules of this excellent establishment; by diligent devotion to your studies; by humbly seeking, and faithfully improving, that wholesome counsel and direction which is here ever at hand to guide your youthful way, and check your youthful errors; and especially by engaging in those religious duties, whereby you are to cast yourselves on the guidance, protection, and blessing, of the grace of God, and through that grace, to be established, strengthened, and settled, in that faith of that gospel which is the only efficient principle of sound piety and true morality.

And may the influences of that grace be constantly over you for good! May it send forth the heavenly light and truth which only can lead you and bring you, through the pleasant ways and peaceful paths of wisdom here, to that blessed consummation, where the glass through which we now see, at best, but darkly, shall be removed, and we shall

see face to face; and where we shall no longer know, as now, in part, but even as also we are known.

And now, beloved young Christians, unto God's gracious mercy and protection I commit you. The Lord bless you and keep you! The Lord make his face to shine upon you, and be gracious unto you! The Lord lift up his countenance upon you, and give you peace, both now and evermore!

[Immediately after the address, the pupils, at the particular request of the Bishop, united in singing the ninety-first hymn.]



CANONS OF THE PROTESTANT EPISCOPAL CHURCH.

(Continued from page 52.)

CANON XXXV.—Of Ministers removing from one Diocese to another.
—Sect. 1. No minister removing from one diocese to another, or coming from any State or Territory, which may not have acceded to the constitution of this Church, shall be received as a stated officiating minister by any congregation of this Church, until he shall have presented to the vestry thereof, a certificate from the Bishop, or if there be no Bishop, the clerical members of the Standing Committee, of the diocese to which he is about to remove, that he has produced satisfactory testimonials, addressed to him or them, that he has not been justly liable to evil report, for error in religion, or viciousness of life, during the three years last past; or, in case the party has been subjected to proceedings, or to inquiry, in consequence of any charges subjecting him to censure, the fact of acquittal or exoneration from such charges may be stated in lieu of testimonials in the preceeding terms; which testimonials or statement shall be signed by the Bishop, or, where there is no Bishop, by the majority of the clerical members of the Standing Committee of the diocese from which he removes; which committee shall, in all cases, be duly convened: or, in case he comes from a State or territory not in connexion with this Church, and having no convention, by three clergymen of this Church. Nor shall any minister, so removing, be acknowledged by any Bishop or convention, as a minister of the Church to which he removes, until he shall have produced the aforesaid testimonial.

Sect. 2. The above testimonial, or letter of dismissal, shall not affect the canonical residence of the minister receiving it, until he shall be received into some other diocese by the Bishop or ecclesiastical authority thereof.

Sect. 3. Every minister shall be amenable, for offences committed by him, to the Bishop, and if there be no Bishop, the clerical members of the Standing Committee of the diocese in which he is canonically resident at the time of the charge.

Sect. 4. Unless a State convention shall otherwise provide, a citation to any minister to appear at a certain time, and place for the trial of an offence, shall be deemed to be duly served upon him, if a copy thereof is left at his last place of abode within the United States, sixty days before the day of appearance named therein; and, in case such minister has departed from the United States, by also publishing a

copy of such citation in some newspaper, printed at the seat of government of the State in which the minister is cited to appear, six months before the said day of appearance.

CANON XXXVI.—*Of the officiating of persons not Ministers of this Church.*—No person shall be permitted to officiate in any congregation of this Church, without first producing the evidences of his being a minister thereof to the minister, or, in case of vacancy or absence, to the church wardens, vestrymen, or trustees of the congregation.

CANON XXXVII.—*Of offences for which Ministers shall be tried and punished.*—Sect. 1. Every minister shall be liable to presentment and trial, for any crime or gross immorality, for disorderly conduct, for drunkenness, for profane swearing, for frequenting places most liable to be abused to licentiousness, and for violation of the constitution or canons of this Church, or of the diocese to which he belongs; and on being found guilty, he shall be admonished, suspended, or degraded, according to the canons of the diocese in which the trial takes place, until otherwise provided for by the General Convention.

Sect. 2. If any minister of this Church shall be accused by public rumour, of discontinuing all exercise of the ministerial office without lawful cause, or of living in the habitual disuse of public worship or of the holy eucharist, according to the offices of this Church, or of being guilty of scandalous, disorderly, or immoral conduct, or of violating the canons, or preaching or inculcating heretical doctrine, it shall be the duty of the Bishop, or if there be no Bishop, the clerical members of the Standing Committee, to see that an inquiry be instituted as to the truth of such public rumour. And in case of the individual being proceeded against and convicted, according to such rules or process as may be provided by the conventions of the respective dioceses, he shall be admonished, suspended, or degraded, as the nature of the case may require, in conformity with their respective constitutions or canons.

CANON XXXVIII.—*Of a Minister declaring that he will no longer be a Minister of this Church.*—If any minister of this Church, against whom there is no ecclesiastical proceeding instituted, shall declare to the Bishop of the diocese to which he belongs, or to any ecclesiastical authority for the trial of clergymen, or, where there is no Bishop, to the Standing Committee, his renunciation of the ministry, and his design not to officiate in future in any of the offices thereof, it shall be the duty of the Bishop, or, where there is no Bishop, of the Standing Committee, to record the declaration so made. And it shall be the duty of the Bishop to displace him from the ministry, and to pronounce and record, in the presence of two or three clergymen, that the person so declaring, has been displaced from the ministry in this Church. In any diocese in which there is no Bishop, the same sentence may be pronounced by the Bishop of any other diocese, invited by the Standing Committee to attend for that purpose. In the case of displacing from the ministry, as above provided for, it shall be the duty of the Bishop to give notice thereof to every Bishop of this Church, and to the Standing Committee in every diocese wherein there is no Bishop. And in the case of a person making the above declaration for causes not affecting his moral standing, the same shall be declared.

POETRY.

AN EASTER HYMN.

Translated from the German.

I know that my Redeemer lives:
 What comfort this sweet sentence gives!
 He lives, he lives, who once was dead;
 He lives, my everlasting head;

He lives, triumphant from the grave;
 He lives, eternally to save;
 He lives, all glorious in the sky;
 He lives, exalted there on high;

He lives, to bless me with his love;
 He lives, to plead for me above;
 He lives, my hungry soul to feed;
 He lives, to help in time of need;

He lives, to grant me fresh supply;
 He lives, to guide me with his eye;
 He lives, to comfort me when faint;
 He lives, to hear my soul's complaint;

He lives, to silence all my fears;
 He lives, to stop and wipe my tears;
 He lives, to calm my troubled heart;
 He lives, all blessings to impart;

He lives, my kind, wise, heavenly friend;
 He lives, and loves me to the end;
 He lives, and while he lives, I'll sing;
 He lives, my Prophet, Priest and King;

He lives, and grants me daily breath;
 He lives, and I shall conquer Death;
 He lives, my mansion to prepare;
 He lives, to bring me safely there;

He lives, all glory to his name;
 He lives, my Jesus, still the same:
 O the sweet joy this sentence gives,
 I know that my Redeemer lives.

Churchman.



THE CHILDREN'S BALL.

From the Church Register.

Brilliant and gay was the lighted hall,
 'Twas the night of an infant festival,
 There were sylph-like forms in the mazy
 dance,
 And there were the tutored step and
 glance,
 And the gay attire, and the hopes and
 fears
 That might well bespeak maturer years;
 The sight might to common eyes seem
 glad,
 But I own that it made my spirits sad.

I saw not in all that festive scene,
 The cloudless brow, and the careless
 mien,
 But Vanity sought the stranger's gaze,
 And Envy shrunk from another's praise
 And Pride repelled with disdainful eye,
 The once-loved playmate of days gone
 by.
 Alas! that feeling so far from mild,
 Should find place in the breast of a little
 child!

And how, thought I, at the morrow's rise,
 Will these fair young sleepers ope their
 eyes,
 Will their smiles the freshness of morn-
 ing speak,
 And the roses of health suffuse their
 cheek!
 No—with a wearied mind and look,
 They will turn from the pencil, the globe,
 and book,
 A longing and feverish glance to cast
 On the joys and the pains of the evening
 past.

Parents! 'tis all too soon to press
 The glittering fetters of worldliness
 On those tender years, to which belong
 The merry sport, and the bird-like song;
 What fruit can the trees of autumn bring,
 If the fragile blossoms be nipt in spring?
 Such stores will the summer of life im-
 part,
 If ye spoil not the bloom of the infant
 heart!

RELIGIOUS INTELLIGENCE.

Convention of South-Carolina.—In addition to the particulars in our last number, we learn from the Journal as follows:—A resolution was passed to appoint a committee, “who shall take into consideration, the whole subject of the funds, known as the ‘Bishop’s Permanent and Common Funds;’ whether in their relation to St. Michael’s Church, to the other Churches of the Diocese, or to the Bishop; and to report to the next Convention, such a plan, as, while it shall free St. Michael’s, from its connexion with these funds, shall yet afford to our Diocesan a certain income from these funds of \$1200 per annum.” The following was postponed, “that during the sessions of the Convention of the Diocese of South-Carolina, St. Michael’s Church, (with the consent of its Vestry,) be thrown open, the pews be declared public, and in addition to the Morning service now ordered by resolution of Convention, there be held an Afternoon service with a Sermon, and that the Bishop be requested to nominate the Preachers for such occasions, according to a catalogue to be formed and kept by him, they being nominated at one Convention, to preach at the next: that is to say, six at each time.”

From the Parochial reports, it appears: *Beaufort*, “our ‘people have a mind to work.’ They come up in a good degree to the spirit of religious enterprise, which so peculiarly characterises the age. Six regular, virtually eight—Scholarships for the education of pious young men for the ministry of the Church, have been established.” *James Island*, “I am persuaded, that nothing would be easier than to swell my list of communicants to an almost indefinite extent, if I would but invest men of their own colour, with something of spiritual power, and send them forth, as emissaries, in our cause amongst their fellows. But in such a constitution of society as our own, to make slaves the religious instructors of slaves, is a proceeding pregnant with mischief: as much so to the slaves themselves, as to the order and happiness of the community. The extent of influence possessed by such preachers, is almost incredible; and, I fear, that the abuse of that influence is every where equal to its extent.” *St. Luke’s*, “Independent of the labours of the Rector, and two Lay-Readers, upwards of \$1600, have been raised in this Parish for religious purposes during the year 1833.” *Christ Church*, “we have raised money sufficient to build a small Chapel of Ease, in the village of Mount Pleasant, in this Parish, which we shall begin to erect as soon as I can raise \$250, to purchase a proper site for it, having already collected about \$100, towards it.” We shall continue these extracts in our next.

Library of the Protestant Episcopal Society for the Advancement of Christianity in South-Carolina.—A Building for this valuable collection, is now erecting in Chalmers’-street. It will afford accommodation for the meetings of the Standing Committee, and the religious Societies of the Diocese, as well as a Depository for Bibles

Prayer Books, Tracts and Sunday School publications. May we not hope that the vast importance of a good Theological Library will induce our friends to make donations in books, or money, or to become annual subscribers to the Library fund.

Missionary Lecture.—The second was delivered in St. Stephen's Chapel, on the 13th of March, (it having been postponed unavoidably) from the preceding Thursday. The amount collected was \$20 81. We understand the next Lecture may be expected on the first Thursday in April.

Domestic and Foreign Missionary Society of the Protestant Episcopal Church.—In the Missionary Record for March, we are informed, as to the Green Bay Mission to the Indians, "an examination of the School took place on Monday last, Deember 23d. The children were examined in all the different branches of a 'Common School' education; and the promptness with which they answered the questions as asked, showed a familiarity with their several studies, that would do credit to any school, or to any class of children."

"It is a sweet reflection which no person can appreciate, but those actually engaged in this noble cause; that so many children, who but a short time since, were sitting in gross darkness and ignorance, and being habituated to every species of vice and wickedness, are now made warm and happy, enjoying the benefits of education, and the pure light of knowledge. This reflection must be a return far richer than gold, and a lasting consolation to those devoted few, whose every moment of time is spent in their behalf."

As to Florida, the Missionary writes, "I have passed one Sunday at Jacksonville, and had a good congregation. There seem fair and bright indications that the Head of the Church will prosper the efforts made at Jacksonville. The Church has several friends there, and it seems destined to be a place of some importance. If I can leave the dying, I shall be there again by appointment next Sunday. I intended by all means to visit Tallahassee, and the intervening places, this winter; but I now much fear I shall not be able. At our communion on Christmas day, there were people of every Christian denomination here, except the Catholics and Quakers."

As to Greece, one of the Missionaries writes, "I told them (at Samos) that we held this season of Lent as well as themselves. Why said the husband, (who hesitated not to partake of the fowl, on the ground that it was allowable through respect to his guest,) I have always supposed that Franks, except those of the Romish Church, never fasted. I told him that the Protestant Episcopal Church had appointed a Lent of forty days, and advised her members during this, and on the Wednesday and Friday of each week, to use such abstinence as they should find most conducive to their welfare; but that, following the Gospel, she had laid down no rules for distinctions of meats and drinks, and issued no injunctions for any uniform mode of subduing fleshy lusts. He said that this was good and reasonable."

The call for pecuniary assistance has been, we are glad to say, responded to. The amount received from January 27th, to February 26th, was \$2,359—of which \$373 was from this *diocese*.

Canada.—A Missionary states, “having accidentally heard that a large settlement of Irish Protestants had recently been formed, about twenty miles from his residence, in the midst of the forest, and separated from every other Protestant settlement by a surrounding population entirely Roman Catholic, made his way to them, walking the last seven or eight miles through the forest, with the thermometer ranging higher than is usual in Jamaica, and half devoured by musquitoes and other insects; and after visiting them a few times, had the happiness to administer the Sacrament of the Lord’s Supper to thirty-three enlightened and devout communicants, amongst whom were three, newly arrived from Ireland, whom he had passed the preceeding day, toiling along, stripped to their shirt sleeves, under a scorching sun, and who, by the hearty manner in which they joined in the Liturgy, and the singing, in a school-house of rude logs, clearly evinced the satisfaction with which they again united in services which they had learned to value in their own distant land, and of the privation of which, I judged from the tears that coursed down their faces, they had been painfully sensible, whilst crossing the great deep. Such is the dearth of labourers, as compared with the wants of the country, that the same individual, after riding twenty-three miles on the Saturday afternoon, has, on the following Sabbath, performed the three full services, preaching three written sermons, and delivering three extempore addresses on Baptism and Confirmation, each equal in length to an ordinary sermon, besides riding eighteen miles on horseback. He has also been sent for, and has gone forty-five miles, (ninety there and back,) to visit and administer the Sacrament to a sick person; and once had an Indian papoose (child,) brought to him more than one hundred miles for baptism, to whom his wife has the honour of being a sponsor. These are nothing extraordinary, but are singled out from many others.”

Protracted Meetings.—“As a prejudice has existed in some ‘minds,’ in their favour,” we are gratified that such “unquestionable testimony against them has been given” by the *Standard*, (a paper, under the auspices of Presbyterians,) at Cincinnati, by the “Presbyterian,” a periodical at Philadelphia, and by the Rev. Drs. Milledollar, Alexander, Dana, Griffin, and Professors Miller and Porter, eminent divines of the Presbyterian or Congregational order. See a tract, entitled “Opinions on Revivals,” lately published.

Error corrected.—The Society in the “District of Columbia,” for educating pious young men for the ministry of the Protestant Episcopal Church, in their last report, say, “for nearly ten years they laboured *alone* in this good cause.” This is a mistake, and if we do not mistake, was corrected by some of our periodicals when it was committed some years ago. As this is the sixteenth annual report, the

date of the Society cannot be earlier than 1817. The Protestant Episcopal Society for the Promotion of Religion and Learning, in New-York, having for one of its purposes the education of candidates, and to which a considerable amount of its funds has been annually appropriated, was instituted in 1802. The date of the Society for the Advancement of Christianity in South-Carolina, is 1810. And in its constitution one of its objects is stated to be, to take by the hand youths of genius and piety, and assist them in their preparation for the sacred office, which we need not add, it has done in several instances. The same is true of the Pennsylvania Society of the same name, founded soon after the above—we believe in 1811.

Gambier Observer.—"It is our shame that we have not more generally followed it (the example of non-Episcopalians, as to the Monday concert of prayer for a blessing on Missions,) before. It is our honour that we are at length treading the same path even though it be with tardy footsteps." The right of the "Ecclesiastical authority," to set apart days for "public prayer," is unquestionable; and so is the correspondent obligation of the people to observe those days. But the "Monday concert of prayer," by *whom* was it instituted? How can it be made to appear that it is "our shame," not to comply with it? Protestant Episcopalians have an annual "concert of prayer," in behalf of the heathen on "Good Friday." It is a far more ancient custom than the "Monday prayer day." It is more conveniently observed, for it is once a year, whereas the other is once a month. If it is our shame not to observe their day, is it not their shame not to observe ours? A man may be a very consistent, and ardent friend of Missions, and very constant and earnest in prayer for their success, and even approve of the Church appointing a time of public prayer on the subject, and yet not be in favour of having one day *monthly* appropriated to that purpose, and not prefer *Monday* to every other day. The propagation of the gospel is a great and good work, for the success of which, our Church prays so often as there is public worship. See the prayer for "all conditions of men," and the "Litany," and the "Lord's Prayer."

NEW PUBLICATIONS.

A View of Slavery, Moral and Political; by A. D. Sims, A. B. Part the First—The Moral Question.—This is a sensible pamphlet, and though it presents no new views, yet it impressively calls attention to important considerations which an almost overwhelming majority are constantly elbowing out of sight. As religious journalists in this part of the country, we are deeply concerned in the moral question, which our author proposes without reserve, and answers firmly. It ought to be premised that he was called out by an article in a religious paper, having an extensive circulation, which "denounced Slavery as immoral and anti-christian, and by consequence, inferred the immorality and impiety of all slave-holders." * *

He remarks, "the fact is, the slave-holders have been too long silent under the sneers and fanatic ebullitions of ignorant and wicked pretenders to philanthropy. The argument is clearly on their side of the question." He meets it thus, "there is a standard of right and wrong, and that standard is the Law of God." In Leviticus, xxv. 45, 46, we read, "moreover of the children of the strangers that do so-

jour among you, of them shall ye *buy*, and of their families that are with you, which they begat in your land; and they shall be your *possession*. And ye shall take them as an inheritance for your children after you, to *inherit* them for a possession: they shall be your bondmen *forever*."

"If Slavery were immoral, a something *malum in se*, God would not have incorporated it into the system of government and laws instituted by himself for the Jews, but would have plainly forbidden it. But if it were not immoral for a Jew to have a bondman for his possession, and transmit him as an inheritance to his children; it certainly cannot be wrong for a Carolinian or a Georgian to have a similar possession, and transmit to his children a similar inheritance. No evasion can elude the conclusion, that Slavery was recognized in the Jewish theocracy, and that it cannot be immoral unless God's laws change with the changing circumstances of time and place, or unless God can sanction immorality, the supposition of which would be profane."

"Bondage certainly was a civil regulation and no part of the moral law, yet, instituted as it was, by God himself, (for it must be borne in mind, that the Hebrew government was a theocracy) it was consistent with morality." "If Slavery were like murder or theft, in itself wrong, the Word of God would as plainly forbid it, as it does them; nor would the Moral Law class the man-servant and maid servant with other property and forbid to covet them, were the possession of them as property, immoral. Indeed, the Bible could not, consistently with its purity and the unerring wisdom of inspiration, enjoin obedience on the servant, if servitude were in itself immoral; for, every act of obedience would involve the idea of immorality and the injunction to obey would be equally implicated in guilt."

"That interpretation of the maxim, 'Do unto others as you would they should do unto you,' which would make a master emancipate his slaves, would also make a person possessed of two plantations, give one of them to his indigent neighbour, who had none at all; or a creditor, who had large claims, to release them to his debtors; in fact, it would confound every idea of justice."

"The maxim, when fairly interpreted, in reference to Slavery, means this, that a master should treat his slave with that humanity and kindness, which he would wish to receive from his slave, were their conditions reversed. It contemplates no subversion of the rules of society or the laws of property. St. Paul, (Eph. vi. 9. Coloss. iv. 1.) has not left us without authority on this point, and his injunctions on masters, harmonize throughout with our interpretation of the maxim."

We are rejoiced to be able to record the increasing attention to the only true source of happiness on the part of the blacks. "To hear at night, when the solemn silence of the scene has attuned the heart to devotion, the songs of Zion, at a distance, caroled in tones of sweetest melody by many co-mingled voices, when native harmony outvies instructed skill; surely cannot excite the idea in the auditor, that wretchedness inspires the choir. Or, on Sunday morning, to see the happy and well-dressed negro-slaves in crowds urging their way to the house of God, to enjoy the benefit of religious instruction and partake of the privileges of public worship, can hardly awake the thought in the observer, that they are either miserable or persecuted. And yet, such is the melody with which night after night the negroes charm the ear; and the exhibition of happiness and devotion, which sabbath, after sabbath presents."

The abuses of Slavery are thus noticed, "If occasionally a monster is found who tramples on his slave, and withholds from him those kind offices and careful protection, which his station binds upon him as a duty; so also, may the cowardly wretch be found, who lifts his hand against her, who confided in his love, and by every species of domestic torture and tyranny, renders that heart miserable, whose affections he treacherously won, and basely blasted. The one character is as despicable as the other, and the one, as much proves that Matrimony is wrong, as the other proves the impropriety of Slavery."

Whether Slavery be eligible, whether it would be most wise to introduce, or to inhibit the institution, supposing it did not exist, is a question with which we have no practical concern. It does exist, and is deeply rooted among us. If it be a sinful institution, then the christian must say, *Fiat Justitia, &c.* But Moses and St. Paul, as we have seen, and we might add St. Peter (1 Epistle, ii. 18.) sanctioned it, which they would not have done, had it been sinful.

We do not deem it necessary to look into the *origin* of Slavery, for even if it were founded in usurpation, or the right of the strongest, so are many civil govern-

ments to which a good christian would submit, on the principle of expediency, for "the obligation is deduced from the consideration, that obedience to Government promotes human happiness, and that men are morally bound to prefer that, which promotes this end, because, God designs the happiness of his creatures."

On the subject of abstract right, the following anecdote is instructive. "In one of his speeches, Mr. Burke represented a very inflamed tyro in the school of *abstract rights*, as declaring with delight his intention of shearing a wolf then in his possession. His more sober friends interposed their advice—expostulated with him—presenting the difficulty of the job—the scuffling, scratching, biting that must inevitably ensue: and the danger even of life to which a luckless *snap* might expose him; and, above all, the utter worthlessness of the *fleece* should he even succeed in the operation. But no: argument and reason were in vain—he had the *right*, for God said he had given to man 'dominion over every living thing that moved upon the earth'—the wolf was a 'living thing that moved upon the earth:' this no person could dispute—therefore it fell clearly within the terms of the grant. His *right* no man could call in question, as it was derived from the only proper source of all right—it was his pleasure to exercise that right, thus solemnly conferred upon him as 'man,' and *shear the wolf he would*. As to the difficulties which he might have to encounter, they but served to animate him—the danger arising from the *wolfish* nature of the *varmint* would crown success with the greater share of honour; and as for the worthlessness of the *wool*, it would convince the world that he contended for *principle alone*. Not unlike this is the reasoning of the abolitionist. As *men*, says he, those who are in servitude have a *right* to their liberty, no matter what may be the confusion of social order—the wreck of public and private happiness unavoidably connected with their enlargement amongst us; yet, come what will, the right must be maintained—the *wolf must be sheared*."

Our author has well remarked, that these persons with scarce an exception, were slaves in *their own country*, they and their children, humanly speaking forever. "No one will pretend, that a Negro-slave in America is more degraded in any particular, than his ancestor was in Africa: or that his condition is, in any respect, worse, than it would have been, had he been born in Africa; on the contrary all must admit it to be much better. Instead of the precarious subsistence and personal insecurity of the savage state, he enjoys the certain means of support, and the safe protection of civilized life; instead of the despotic dominion of a capricious and ignorant chieftain, filled with a lust of war, and a total disregard to the happiness of his subjects, whose life and services are at his disposal, either in peace or war; he is under the control and management of a kind and provident master, who directs his industry to profitable ends and supplies his wants, and who at the same time, is restrained by law from acts of cruelty; above all, instead of the ignorance and errors with which superstition darkens the mind and misguides the affections of the heart," he is in a land of gospel light where there are opportunities of becoming wise unto salvation, and where there are some masters (oh that it could be said of all) who pray and labour for their sure peace and salvation. Of their conversion to Christ, in God's own good time, prophecy assures us, and their emigration hither may be one of the means of that glorious consummation. There is a prophecy relating to them, which is already minutely fulfilled, it is this: "God shall enlarge *Japheth*, and he shall dwell in the tents of *Shem*, and *Canaan* shall be his servant." "The North-American Indians are of Asiatic, that is of Shemitish origin," the western part of Europe, whence our fathers came, was peopled by the descendants of *Japheth*, as was Africa by those of *Ham*, the father of *Canaan*. "It is the Lord's doing and it is marvellous in our eyes." Let us not doubt but earnestly believe, that "Ethiopia shall stretch out her hands unto God." We take occasion to observe, that the pictures of the misery of the slaves, drawn by those who are not conversant with the subject, are equally applicable to the poor whites, to say nothing of the poor blacks at the north. Let any man pass through some of the lanes of New-York, and enter the dark cellars, crowded with ragged, shivering age, youth and infancy, and then pass through the lane formed by our negro houses, and enter those habitations, and we ask where will he find most health, contentment, smiling countenances and animated gambols—or compare the village of the *free* Indians with that of the *Negro slaves*, in which will he meet the greater number of contented wives, happy mothers, healthy lively children, and sober satisfied men?

The Heart delineated in its state by Nature, and as renewed by Grace; by a Presbyterian of the Protestant Episcopal Church.—In this book the author scrupulously avoids fiction. It is a tale of "real life." He delineates the heart with the pencil, not of fancy, but of him, "who knoweth what is in men," and who, in his Holy Scriptures teaches men to "know themselves." Our author uses also his own observation of men as he saw them in a state of nature, and in a state sanctified by divine grace. His purpose was to show that such a work could be made not merely useful but interesting, that for engaging the attention, in particular, of young readers, it is not necessary to resort, according to the fashion of the times, to religious novels, but that truth adorned with the graces of language, style, and above all, of earnest feeling, may be made captivating, and he has succeeded. Our only wonder is, that it could ever be made a question, "whether truth may not be popularly and attractively presented," but the question will still remain, whether works of fiction may not be made more popular, and more attractive. May not a landscape be made more interesting, by the introduction of a lake, a tree, or a group not in the original? Are not Scott's sketches, because partly fictitious, more interesting than if they were pure history? Are not his characters preferred by most readers to accurate biographies? Of the lawfulness of works of imagination, we can have no doubt, and we have none that this license has been abused, that many novels, though called religious, are mere trash, and that by giving much time to the perusal of fictitious works, although they be of the best and noblest sort, a false appetite is created, which renders more useful reading distasteful. In bringing the imagination to the aid of religious instruction and incitement, it is a question of "how it is done," and of "more or less." But that this weapon when discreetly used may be useful, we cannot doubt when we find it so often applied in the Holy Scriptures. In the fable of the trees of the wood, (Judges ix. 8.) and in the parable of the prodigal son, for instance, scenes and persons existing not in nature but in the imagination, are made useful vehicles of admonition. Still we have no hesitation in saying we should prefer our friends to read such didactic works as that before us, and they who take it up will not need to be persuaded to read it through, although, as in our case, it should subtract some hours from recreation and from sleep. We rejoice to hear that this is the first, (for of its favourable reception we have no doubt,) of a connected series to be prepared by the well qualified mind and heart of our excellent friend. The mantle of Hannah More, has fallen upon him and indeed we have found this work more attractive than some of her's which we could name. As a specimen of his power over the English tongue, we would refer to the description of the contrite heart, page 201, and of the hardened heart, page 136, 143; although these passages have much higher merit, for a keen sighted physician of the soul alone could have penned them, and the remarks on the heart of unbelief, page 102, the divided heart, pages 127, 129, the hardened heart, pages 144, 145, on spiritual concern, pages 194, 198, and transition to joy, pages 222, 224, 228.

On the evidence to every man of the depravity of his heart, there is an admirable remark, page 60, and the question of total depravity, is fairly and ably adjusted. The practical remarks, pages 67, 68, 84, 97, 99, 100, 137, 230, are exceedingly valuable, and those on social affection, pages 112, 114, and on the death of the author's child, page 124, most affecting and adapted to meliorate the heart. The same may be said of the biographical sketches. They enforce the precepts of the work, by the example of eminent Christians known to the author. The death bed scenes are especially touching, and undoubtedly the interest is heightened by the knowledge that they are in every respect founded in fact. But we must find room for one of them, that of the author's mother: "The blow was struck from which there could be no recovery." For a time, indeed, she endured life, but she enjoyed it no more. Her thoughts, her heart, were with the departed. She longed to be with them. Yet her process of decay was slow. Days of langour, and nights of weariness were appointed unto her. For seventeen weary months she lingered upon the earth, and they were months of spiritual improvement. Patience was exercised—submission was perfected—faith strengthened—hope gathered brightness—experience was ripened. Her "profiting was evident unto all." It was delightful, indeed, to the eye of Christian affection, O! those blessed seasons of converse with her on "the things of God"—on death with its bitterness, grace with its supports, and eternity with its expected developments! And that last sacramental communing!—when a son, the only son of his mother, and she a widow, was constrained to deliver to the dying mother, the emblems of

redeeming love—and when the children, as they communed with her, ‘moistened the bread’ of life, and ‘mingled the wine’ of joy with their tears—tears of natural sorrow, to think that it was for the last time, and yet of pious gratitude, that this last opportunity was theirs; while she, calm and self possessed, was evidently rejoicing in the thought, that her next communing would be *above*, where she would ‘taste the fruit of the vine,’ ‘new in her Father’s kingdom.’ Throughout the whole of that touching yet consolatory service, her voice was heard, clear, though tremulous in response; and when it was proposed to omit the communion hymn, because, in that hour of deep excitement—with hearts oppressed with grief, and voices choked with emotion—it was felt to be scarcely practicable to ‘sing one of the songs of Zion’—she plead for the effort, and sweetly assisted in the performance. O, it was indeed a season to be remembered! It seemed to be done, as it were, ‘unto her burial;’ and the affecting celebration derived additional interest from the presence and participation of *another mother*, over whom the snows of ninety winters had passed, and who, with her age dimmed eyes fixed on heaven, still lingers with us on the earth!

And then that dying testimony, so full, so precious! when, after a night of restlessness and agony—her last on earth—she said, ‘I have had an awful night; that is, as to *my body*, but not as to *my mind*—all is right there; *there* I have peace: God has done all things well—I know in whom I have believed, and am at rest.’ And then, that last whispered word, audible only to the ear that was bent low to the dying couch to hear—‘my Saviour,’ faintly breathed amid the faintness of death—this, O, this was enough! It was a legacy of enduring comfort to those who were constrained to mourn, but who now ‘mourn not as others, without hope.’

Blessed be thy name, thou Father of mercies and God of all consolation, that even by age and disease thou dost prepare for death and judgment, and dost ‘nourish up unto everlasting life.’”

(To be continued.)

MARRIED

On the 13th of February, by the Rev. Mr. Walker, the Rev. Charles Pinckney Elliot, Rector of Prince William’s Parish, to Miss Elizabeth M. Guerard, of Beaufort, daughter of the late Joseph Guerard, Esq.

OBITUARY.

DIED, in Philadelphia, March 17, 1834, the Rev. JAMES MONTGOMERY, D. D. Rector of St. Stephen’s Church, in that city, aged 46.

Pro. Epis. Society for the Advancement of Christianity in So. Ca.

The Treasurer reports the following new members:

Mr. Charles B. Cochran, Mr. Edward McCready, Miss Susan P. Webb.

Also, \$100 as a Legacy from the late Rev. Dr. Gates.

Parish Library of St. Philip’s Church.

The Librarian reports the following donations to the Library:

Transferred from the Sunday School Library.—Dalcho’s Church of So. Ca.

By Miss Elisa O’Driscoll.—Fry’s Scripture Reader’s Guide.

By Mrs. Elizabeth A. Clarkson.—The Missionary Herald. Vol. XXX. February, and March, 1834. Nos. 2 & 3.

By Mr. John W. Mitchell.—Second Annual Report of the Board of Managers of the Diocesan Sunday School Society, of South-Carolina. 3 copies.

By the Rev. Dr. Dalcho.—Journal of the Proceedings of the 46th Annual Convention of the Protestant Episcopal Church in the Diocese of South-Carolina held in St. Michael’s Church, Charleston, on the 5th and 6th of February, 1834.

CALENDAR FOR APRIL.

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| 1. Tuesday in Easter-Week. | 20. Third Sunday after Easter. |
| 6. First Sunday after Easter. | 25. St. Mark. |
| 13. Second Sunday after Easter. | 27. Fourth Sunday after Easter. |